

thorns, and our abiding place: gire us
great hap-
piness.

16, May the gods preserve us (from
that portion)
of the earth whence YISHNU, (aided) by
the seven
metres, stepped/

17. YISHNU traversed this (world):
three times
he planted his foot ?^b and the whole
(world) was
coEected in the dust of his (footstep).

^a *Vishnu* is explained, by *Sdyana*, by
Parameswara, the supreme
ruler, or, in Ms annotation on the next verse, to
mean, he who
enters into, or who pervades, the world,— *Vislinur*
visater *vd* *vyas-*
noter vd. Vi chakrame, ^c stepped/ he explains by
vindjiapdda-
'kramanam Jtritardn,—he made the going of various
steps. Bosen
translates it *transgresses*. According to the
Taittiriya, as cited
by the Scholiast, the gods, with *Vishnu* at their
head, subdued
the invincible earth, using the seven metres of the
Tech as their
instrameats. *Sdyana* conceives the text to allude
to the *Trivik-*
rar/iOr Amtdra, in which *Vishnu* traversed the three
worlds in three
steps. The phrase "preserve us from the earth"
implies, according
to the commentary, the hinderance of the sia of
those inhabiting
the earth,—*lhulohe vartamdndndm*
pdpanivdranam : but the pas-
sage is obscure.

^b This looks still more like an allusion to the
fourth *Avatara*,
although no mention is made of king Bali, or the
dwarf, and
these may have been subsequent grafts upon the
original tradition
of *Vishnu's* three paces. Commentators are not

agreed upon the
meaning of the sentence "thrice he planted Ms
step/'—tred/ia
m dadlie padam According to *Sakapuni*) it was on
earth, in the
firmament, in heaven; according to *J.urnai-alJia*> on
Samdrohana,
or the eastern mountain, on *VisMitpada* ^
the .meridian sky, and
Ga-yast-ras, the western mountain; -thus identifying
Vishnu with the
Sun, and Ms three paces, with the rise, culmination,
and setting, of
that luminary. Allusion is made to the three paces
of F?sMw, in